1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

A NOTE ON CLASSICAL ALLUSIONS TO THE DARDS AND TO GREEK INFLUENCE ON INDIA.

THE DARDS.

114

Herodotus (III. 102-105) is the first author who refers to the country of the Dards, placing it on the frontier of Kashmir and in the vicinity of Afghanistan. "Other Indians are those who reside on the frontiers of the town 'Kaspatyros' and the Paktyan country; they dwell to the north of the other Indians and live like the Baktrians; they are also the most warlike of the Indians and are sent for the gold," etc. Then follows the legend of the gold-digging ants (which has been shown to have been the name of a tribe of Tibetans by Schiern), and on which, as an important side-issue, consult Strabo, Arrian, Dio Chrysostomus, Flavius Philostratus the elder, Clemens Alexandrinus, Ælian, Harpokration, Themistius Euphrades, Heliodorus of Emesa, Joannes Tzetzes, the Pseudo-Kallisthenes and the scholiast to the Antigone of Sophocles* — and among Romans, the poems of Propertius, the geography of Pomponius Mela, the natural history of the elder Pliny and the collections of Julius Solinus.† The Mahabharata also mentions the tribute of the ant-gold "paipilika" brought by the nations of the north to one of the Pandu sons, king Yudhisthira.

In another place Herodotus [IV. 13-27] again mentions the town of Kaspatyros and the Paktyan country. This is where he refers to the anxiety of Darius to ascertain the flow of the Indus into the sea. He accordingly sent Skylax with vessels. "They started from the town of Κασπάτυρος and the Πακτυικὴ χώρη towards the east to the sea." I take this to be the point where the Indus river makes a sudden bend, and for the first time actually does lie between Kashmir and Pakhtu-land (for this, although long unknown, must be the country alluded to),‡ in other words, below the Makpon-i-Shang-Rong, and at Bunji, where the Indus becomes navigable.§ The Paktyes are also mentioned as one of the races that followed Xerxes in his invasion of Hellas (Herod. VII. 67-85). Like our own geographers till 1866, Herodotus thought that the Indus from that point flowed duly from north to south, and India being, according to his system of geography, the most easterly country, the flow of the Indus was accordingly described as being easterly. I, in 1866, and Hayward in 1870, described its flow from that point to be due west for a considerable distance (about one hundred miles). (The PAKTYES are, of course, the Afghans, called Patans, or more properly PAKHTUS, the very same Greek word). "Kaspatyros" is evidently a mis-spelling for "Kaspapyros," the form in which the name occurs in one of the most accurate codes of

[113]

* Strabo II. I., XV. I.—Arrian de Exped. Alex. V. 4 Indica c. 5.—Dio-Chrysos. Orat. XXXV.—Philostrat. de vitâ Apollon. Tyan. VI. I.—Clem. Alex. Paed, II. 12.—Aelian de Nat. An. XV. 14.—Harpokrat, s. v. χρυσορυσίν, Themist. Orat. XXVII.—Heliodor. X. 26.—Tzetz. Chil. XII. 330-340.—Pseudo Kallisth. II. 29.—Schol. ad Sophocl. Antig., v. 1,025.

† Propert. Eleg. III. 13.—Pomp. Mel. III. 7.—Plin. H. N. XI. 36, XXXIII. 21.—Solin, c. 30.

‡ Indeed, there *is* no other country between Kaspatyros and the Paktyan country excepting Dardistan.

§ This is the Bunji of recent Chilás fights (1893).

[v]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

114 Herodotus which belonged to Archbishop Sancroft (the Codex Sancroftianus) and which is now preserved at Emmanuel College, Cambridge. Stephanus Byzantianus (A. V.) also ascribes this spelling to Hekatœus of Miletus.*

Now Kaspapyros or Kaspapuros is evidently *Kashmir* or "*Kasyapapura*," the town of *Kasyapa*, the founder of Kashmir, and to the present day one may talk indifferently of the town of Kashmir, or of the country of *Kashmir*, when mentioning that name, so that there is no necessity to seek for the *town* of Srinagar when discussing the term Kaspatyrus, or, if corrected, Kaspapuros, of Herodotus.

Herodotus, although he thus mentions the people (of the Dards) as one neighbouring (πλησιοχώροι) on Kashmir and residing between Kashmir and Afghanistan, and also refers to the invasions which (from time immemorial it may be supposed, and certainly within our own times) this people have made against Tibet for the purpose of devastating the gold-fields of the so-called ants, does not use the name of "Dard" in the above quotations, but Strabo and the elder Pliny, who repeat the legend, mention the very name of that people as *Derdæ* or *Dardæ*, vide Strabo XV., ἐν Δίρδαις ἔθνει μεγάλῳ τῶν πρωτίων καὶ ὀρείων Ἰνδῶν. Pliny, in his Natural History, XI. 36, refers to "*in regione Septentrionalium Indorum, qui Dardæ vacantur.*" Both Pliny and Strabo refer to Megasthenes as their authority in Chapter VI., 22. Pliny again speaks of "*Fertilissimi sunt auri Dardæ.*" The Dards have still settlements in Tibet where they are called Brokhpa (see page 60 of text). The Dards are the "Darada" of the Sanscrit writers. The "Darada" and the "Himavanta" were the regions to which Buddha sent his missionaries, and the Dards are finally the "Dards, an independent people which plundered Dras in the last year, has its home in the mountains three or four days' journey distant, and talks the *Pakhtu* or DARADI language. Those, whom they take prisoners in these raids, they sell as slaves" (as they do still). (Voyage par Mir Izzetulla in 1812 in Klaproth's Magasin Asiatique, II., 3-5.) (The above arrangement of quotations is due to Schiern.)†

INFLUENCE OF GREECE ON ASIA IN GENERAL AND INDIA IN PARTICULAR.

The most important contribution to this question, however, is Plutarch's *Speech* on Alexander's fortune and virtue (περὶ Ἀλεξάνδρου τύχης καὶ ἀρετῆς), the keynote to which may be found in the passage which contains the assertion that he Καταστῆναι τὴν Ἀσίαν ἰλληνικῇ τέλει, but the whole speech refers to that marvellous influence.

That this influence was at any rate believed in, may be also gathered from a passage in Aelian, in which he speaks of the Indians and Persian kings singing Homer in their own tongues. I owe the communication of this passage to Sir Edward Fry, Q.C., which runs as follows: Ὅτι Ἰνδοὶ τῇ παρὰ σφίσιν ἐπιχωρίᾳ φωνῇ τὰ Ὁμήρου μεταγράψαντες ᾄδουσιν οὐ μόνοι, ἀλλὰ

* General A. Cunningham very kindly sent me the quotation last year. It runs as follows: Καστάπυρος πόλις Γανδαρική, Σκυθῶν ἄστυ.

† Who refers to my "Results of a Tour in Dardistan, Kashmir, Little Tibet, Ladak, etc., in 1867-70," and other papers in his pamphlet on the origin of that legend.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

καὶ οἱ Πέρσαι βασιλεῖς εἴ τι χρὴ πιστεύειν τοῖς ὕστερα τούτων ἱστοροῦσι.— Aeliani Variæ Historiæ, Lib. XII., Cap. 48. [I find from a note in my edition that Dio Chrysostom tells the same story of the Indians in his 53rd Oration.—E. F.] 114

I trust to be able to show, if permitted to do so, in a future note (1) that the Aryan dialects of Dardistan are, at least, contemporaneous with Sanskrit, (2) that the Khajuná is a remnant of a prehistoric language, (3) that certain sculptors followed on Alexander's invasion and taught the natives of India to execute what I first termed "Græco-Buddhistic" sculptures, a term which specifies a distinct period in history and in the history of Art.

G. W. Leitner.

P.S. in 1893.—The above, which appeared in "the Calcutta Review" of January 1878, was also reprinted in the *Asiatic Quarterly Review* of April 1893 with reference to Mr. J. W. McCrindle's recent work on "Ancient India: Its Invasion by Alexander the Great," in which he omits to draw attention to the importance of Plutarch's *Speech* on the civilizing results of Alexander's invasion, and makes no mention whatever of the traces which Greek art has left on the Buddhistic sculptures of the Panjab.

He only just mentions Plutarch's speech on page 13 of his otherwise excellent work, published by Messrs. Constable of 14 Parliament Street, London. As that speech, which is divided into two parts, is, however, of the utmost importance in showing what were believed to be in Plutarch's days the results of Alexander's mission, I think it necessary to quote some of the most prominent passages from it relating to the subject under inquiry. I also propose to show in a monograph on the græco-buddhistic sculptures, now at the Woking Museum, which I brought from beyond the Panjab frontier, that Alexander introduced not only Greek Art but also Greek mythology into India. I will specially refer to the "Pallas Athene," "the rape of Ganymede," and "the Centaur" in my collection, leaving such sculptures as "Olympian games," "Greek soldiers accompanying Buddhist processions," "the Buddhist Parthenon," [if not also Silanion's "Sappho with the lyre,"]—all executed by Indian artists—to tell their own tale as to the corroborations in sculpture of passages in ancient Greek and Roman writers relating to the genial assimilation of Eastern with Western culture which the Great Conqueror of the Two Continents, "the possessor of two horns," the "Zu'l-Qarnein" (Al-Aghar) of the Arabs, endeavoured to bring about.

The following passages from Plutarch's Speech may, I hope, be read with interest. The author endeavours to answer his question as to whether Alexander owed his success "to his fortune or to his virtue" by showing that he was almost solely indebted to his good qualities:

"The discipline of Alexander . . . of marvellous philosophy, through which the Indians worship the Greek gods."

"When Alexander had recivilized Asia, they read Homer and the children of the Persians . . . sang the tragedies of Euripides and Sophocles."

"Socrates was condemned in Athens because he introduced foreign Gods . . . but, through Alexander, Bactria and the Caucasus worshipped the

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

114 Greek Gods." "Few among us, as yet, read the laws of Plato, but myriads of men use, and have used, those of Alexander, the vanquished deeming themselves more fortunate than those who had escaped his arms, for the latter had no one who saved them from the miseries of life, whilst the conqueror had forced the conquered to live happily."

"Plato only wrote one form of Government and not a single man followed it because it was too severe, whereas Alexander founded more than 70 cities among barbarous nations and permeating Asia with Hellenic Institutions. . ." Plutarch makes the conquered say that if they had not been subdued "Egypt would not have had Alexandria nor India Bucephalia," that "Alexander made no distinction between Greek and Barbarian, but considered the virtuous only among either as Greek and the vicious as Barbarian" and that he by "intermarriages and the adaptation of customs and dresses sought to found that union which he considered himself as sent from heaven to bring about as the arbitrator and the reformer of the universe." "Thus do the wise unite Asia and Europe." "By the adoption of (Asiatic) dress, the minds were conciliated." Alexander desired that "One common justice should administer the Republic of the Universe."

"He disseminated Greece and diffused throughout the world justice and peace." Alexander himself announces to the Greeks, "Through me you will know them (the Indians) and they will know you, but I must yet strike coins and stamp the bronze of the barbarians with Greek impressions." The fulfilment of this statement is attested by the Bactrian coins. I submit that he who left his mark on metal did so also on sculpture, as I have endeavoured to show since 1870 when I first called my finds "græco-buddhistic," a term which has, at last, been adopted after much opposition, as descriptive of a period in History and in the history of Art and Religion.

[The above quotations are all from the 1st Part of Plutarch's oration; the second is reserved for the proposed monograph.]

G. W. Leitner.

For "Divisions of the Dard Race" and the countries which they occupy see page 38.

Kashmir AV1
1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV?

Part I. of a large work, I may claim to speak with some authority as regards these districts, even if I had no other claim. The point which I wish to specially contradict at present, is the one relating to the Russians bringing themselves into almost direct contact with "the Hunza and other tribes subject to Kashmir and, as such, entitled to British protection and under British control."

When I crossed the then Kashmir frontier in 1866, in the disguise of a Bokhara Maulvi, armed with a testimonial of Muhammadan theological learning, I found that the tribes of Hunza, Nagyr, Dareyl, Yasin, and Chitrál had united under the leadership of the last-named to expel the Kashmir invaders from the Gilgit Fort. My mission was a purely linguistic one; but the sight of dying and dead men along the road, that of heads stuck up along the march of the Kashmir troops, and the attempts made on my life by our feudatory, the late Maharaja of Kashmir, compelled me to pay attention to other matters besides the languages, legends, songs, and fables of the interesting races with whom I now came in contact under circumstances that might not seem to be favourable to the accomplishment of my task. I had been warned by the then Lieutenant-Governor of the Panjab, Sir Donald McLeod, whose like we have not seen again, not to cross the frontier, as the tribes beyond were supposed to be cannibals; but as I could not get the information of which I was in search within our frontier, I had to cross it. My followers were frightened off by all sorts of wild stories, till our party was reduced from some fifty to three, including myself. The reason for all this was, that the Maharaja was afraid that I should find out and report his breach of the Treaty by which we sold Kashmir to him in 1846, and in which the Indus is laid down as his boundary on the west. In 1866, therefore, at any rate, even the tenure of Gilgit, which is on the other side of the Indus, was contested and illegal, whilst the still more distant Hunza and Nagyr had more than once inflicted serious punishment on the Kashmir

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

The Supernatural in the Popular Belief of the Gilgit Region [1]

By Lieut.-Col. D. L. R. LORIMER, C.I.E.

GILGIT offers a rich field to the student of Folklore, and one which up to the present has been only partially worked.

Colonel John Biddulph was first on the scene with his *Tribes of the Hindoo Koosh*, published in 1880, which provided valuable information regarding the beliefs and customs of the people of Gilgit.

Some stray facts can be gathered from the discursive linguistic works of Dr. G. Leitner; and in his last work—*Dardistan in 1866, 1886, and 1893*—he gathered together a mass of miscellaneous material which he describes, somewhat ambitiously perhaps, as "An Account of the History, Religions, Customs, Legends, Fables, and Songs of Gilgit, Chilas, Kandia (Gabrial), Yasin, Chitral, Hunza, Nagyr, and other parts of the Hindu Kush".

Lastly there is Munshi (now Khan Bahadur) Ghulam Muhammad's interesting article: "Festivals and Folk-tales of Gilgit," in the *Memoirs of the Asiatic Society of Bengal*, vol. i, 1906–7, pp. 93–127.

These are the only important contributions to the subject with which I am acquainted, and it need scarcely be said that they are far from exhausting the field of research.

Chance and the exigencies of the Service took me to Gilgit in 1920, and kept me there till 1924. Unfortunately I am neither a scholar nor a folklorist, so all I can hope to do is to offer some additional information from this somewhat neglected region and leave others to make what use of it they can.

[1] A paper read in part at the Seventeenth International Congress of Orientalists held at Oxford in 1928.

P. 507

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

114 The matter I have to present came to me largely
121 fortuitously. My own interests lay in matters linguistic,
212 and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

121 My principal method in such cases has been to get the people
126 to tell me current popular tales and legends, and to give me
114 accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

131 In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

177 Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

177 In the case of Gilgit, at some unknown time, probably
771 not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

Festivals and Folklore of Gilgit.

By GHULAM MUHAMMAD, *Chief Clerk in the Political Office, Gilgit.*

[Read July 5th, 1905.]

CONTENTS.

	Page.
Introduction	93
I. Spring festivals	95
II. Harvest festivals	97
III. Marriage	98
IV. The "Seat of Chastity"	102
V. Settling disputes	103
VI. Magicians: their initiation, etc.	103
VII. Omens	107
VIII. Eclipses	107
IX. The Creation of the World	107
X. Sacred stones, trees, springs, etc.	108
XI. The *Ri* with the sun's foot	113
XII. Historical folklore	114

INTRODUCTION.

121 114 In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

101 131 The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers

P. 93

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4 Acc Dard Adj

PREFACE.

DURING the last six years it has been my good fortune to visit a number of countries on both sides of the eastern portion of the Hindoo Koosh range of mountains, all of which are very little known, and some of which have never before been visited by any European. In 1873 I formed one of Sir D. Forsyth's mission to Kashghar, and in the spring of the following year crossed the Pamir and visited Sirikol and Wakhan. In 1876 I visited Gilgit, Hunza, and part of Yassin, and in 1877 was appointed by the Indian Government to reside at Gilgit in a political capacity. In 1878 I visited Yassin and Chitral, and was only prevented by the outbreak of hostilities with Cabul from prolonging my journey.

In the following notes I have endeavoured, to the best of my ability, to record all that I have deemed worthy of general interest regarding the countries and [illegible] going over ground already trodden by more competent observers. In some places I have found it necessary for the preservation of the unity of the subject to repeat what has already been written by Mr. Shaw, Mr. Drew, Dr. Leitner, and others; but where possible, I have purposely avoided doing so. The sketches given of countries I have not personally visited, as in the case of the countries described in the first chapter, are compiled from the accounts of natives of the

In Draw G-6 (1863-1872) 1872 AVI Kashmir
David AV3

CHAPTER XVIII.

DÁRDISTÁN: THE PEOPLE.

GENERAL DESCRIPTION OF THE RACES — CASTES — RELATIONSHIP AMONG THE RACES — HUNZUKUT RACES — KHOWAR RACES.

114 THE existence of the Dárds as a separate race, as well as something of their language, have for a good many years been facts within the reach of readers of travels; but the information made known about them has till lately been extremely meagre. Dr. Leitner has collected and appended to his own work the previously published notices about this people and their country, and these show how very little knowledge there was on the subject. Dr. Leitner visited Dárdistán in 1866, and, having supplemented his inquiries of that time by investigations into Dárd dialects and customs made through men of the race whom he gathered round him at Lahore, he has given the results in a work that is of the greatest value to all who take interest in tribes that have long lived separate, unknown to all but their nearest neighbours, and a knowledge of whose relationships may throw light on some of the most weighty ethnographical questions.*

Dr. Leitner's researches in the various dialects; the great amount of knowledge of them which he, while his opportunities were still imperfect, acquired; the philosophical acumen shown in mastering much of the grammar of these unwritten languages; these command high admiration. The [illegible] recorded and thus preserved from oblivion, make another part of the book for which the hearty acknowledgments of the public are due.

As to the 'History of the Wars with Kashmir,' given in the same work of Dr. Leitner's, as taken down from the statements of

* 'The Languages and Races of Dardistán,' parts I, II, and III, by Dr. G. W. Leitner. [illegible] AV3 David 1/3c Acquired

a native of Dárdu, there are in this many exaggerations and inaccuracies—so many, indeed, are they, and so difficult is it to wash free from them the grains of truth that are mixed up, as one found in the whole tale, that the account is of but little value. The 'Rough Chronological Sketch' given in Part III., p. 81, is of more accuracy. Dr. Leitner himself would be ready to admit that such a history, derived as it must be from the mouths of a few, who could not have been eye-witnesses of most that they told, must be but approximately true. In the next chapter of this book will be given the version of the history (from information obtained in much the same way) which I myself conceive to be nearest the truth. I was careful to get accounts from both sides whenever it was practicable, and I believe that as much as I have ventured to put down is not far from right. 114

Mr. Hayward, who travelled further into Dárdistán than either Dr. Leitner or myself, made a map of the Gilgit River basin, which is a great addition to our knowledge; this, with other geographical information of much value derived from his personal observation, is to be found in the *Proceedings* of the Royal Geographical Society for 1870. Mr. Hayward's view of the later history of Gilgit and Yásin, and of the political situation, as expressed in a letter to the 'Pioneer' newspaper, which is reproduced in Dr. Leitner's Appendix, is so evidently coloured by the source from which it came—the mouth of Mir Wali, the man who afterwards treacherously murdered Hayward, but who at first made him, for his own purposes, his friend—that one cannot take it as a sober statement of facts.

[illegible] these Dárds; Dr. Leitner's account and mine will, I think, often be found to supplement each other, and on the subject of ethnology only to differ in minor respects.

GENERAL DESCRIPTION OF THE DARDS.

Whether we judge from language or from physiognomy, the conclusion is inevitable that the Dárds are an Aryan race. 142

For physique: they are broad-shouldered, moderately strong-